

ETHNOLOGICAL EXCURSIONS IN THE MALAY  
PENINSULA—NOVEMBER 1874 TO OCTOBER 1875.  
(PRELIMINARY COMMUNICATION)

BY N. VON MIKLUHO-MACLAY.

...Die Sache selbst muss auch ihrer *selbst*  
wegen betrieben werden: sonst kann sie  
nicht gelingen....

(*Schopenhauer*. Die Welt als Wille und  
Vorstellung, Vol 1 page 18.)

*Read at a Meeting held on the 3rd June, 1878.*

In the following pages I propose to give, as briefly as possible, an account of the Anthropological and Ethnographical results of my wanderings through the Malay Peninsula. At some future time I shall probably publish my Journal, with observations on some matters of inferior importance not concerning the main object of my journey.

Before entering upon results I think it will be wise to say a few words respecting my routes through the Peninsula, for the purpose of pointing out to my Colleagues where my observations were made, and of rendering the search for scientific material easier for those who may come after me, with a view to saving them the expenditure of much time and trouble. I do so, hoping that I may soon see the knowledge gained by my experience extended, and science enriched by the conquest of new facts in this region.

I started on my first journey through the Peninsula from the river Muar, which I followed up to the small rivulet *Pallon*. On the way to the *Kraton* (an affluent of the river *Rumpang*) I met with numerous *Orang Utan*, who are called here *Orang-Rayet* and who are also to be found on the *Jekati* (an affluent of the *Kraton*). From this point turning southward, I returned to the *Segamet* (an affluent of the Muar River), which I followed in an eastward direction to the mountains *Hulu Segamet* and *Hulu Tenan*.

One day's journey brought me from *Tenan* (a Malay Settlement) to the rivulet *Bieko* (an affluent of the Batu Pahat). From here I again turned eastwards to the rivulet *Lebu*, which (changing its name several times) flows into the *Sambrau* River. Throughout the journey I met with numerous *Orang Utan*. From the *Sambrau*, a tributary of the *Indau* I reached the Sea.

This wandering from the mouth of the Muar River had taken 30 days. From here I returned into the interior of the Country, and following the course of the rivers *Kahan* and *Made* (affluents of the *Sambrau*) I again met with a considerable number of *Orang Utan*. Following the course of the river *Johor* (a district where Chinese have settled in great numbers, I came to *Selat-Tebrau* and to *Johor-Bharu*, the residence of the Maharaja of *Johor*. This was my excursion through *Johore* (December 1874—February 1875) on the results of which I have already reported (1).

I began the second journey (June to October) by following the old course up to the point where the *Sambrau* disembogues into the *Indau*. From thence however I turned westward up the stream of the river *Indau*, passing the *Bukit Janin* (also called *Gunong Indau*) and in this trip I again met with many *Orang Utan*.

In consequence of the boundary disputes between the Bandahara of *Pahang* and the Maharaja of *Johor*, which have lasted several years, I was obliged in order to meet the Bandahara, to turn seawards and go to *Pikan* where he resides. From this place I followed the course of the important river *Pahang* up to its tributary the *Tamilen*. Here, as also in the mountains on the frontier of *Pahang*, *Tringganu* and *Kalantan* I met with the unmixed Melanesian Population, the *Orang Sakai*; and further up too on the rivulet *Areng* (an affluent of the River *Lebe*) I had opportunities of observing a number of them on different occasions. In this district, at the boundary of *Pahang* and *Kalantan*, west of the Rivers *Tamilen* and *Lebe*, there is, as I believe, the highest mountain of the Peninsula, which is called *Gunong Tahan*. Around this mountain, and also further west towards *Perak* as well as northward towards *Kedah* and *Singgora* there is a district in which there exists on the

---

(1) S. Natuurkundig Tijdschrift voor N. Indie. Theil 35—3 Abl.—Pag 250.

mountains and in the woods, as yet undisturbed, the remnant of the aboriginal Melanesian inhabitants. (2).

To be able to continue my journey, that is to say in order to get men to go with me, I had again to return nearly to the mouth of the Kalantan river, to Kota Baharu, the residence of the Rajah of Kalantan (3).

From here I returned into the mountains and after having passed the countries of the petty Malay Princes of *Legge*, of *Saa* (or *Diringo*) of *Jambu* and of *Rumen*, (nearly crossing the Peninsula a second time) I came to *Jarom*, a temporary residence of the Rajah of Rumen. Here, through constantly making inquiries, and letting no opportunity slip, I met with the Orang Sakai several times. Through Jalor I reached the mouth of the river Patani and the residence of the Rajah of Patani.

Making a fourth zigzag inland I again passed the territory of the Siamese princes, the Rajahs of *Todion*, *Teba* and *Tschena* and arrived at *Singgoro* the first important non-European town of the Peninsula, the residence of a Siamese Prince, or more correctly of a Siamese Governor. On the way I was informed, that on the hills, between which I travelled, there are to be found not a few unmixed Melanesian tribes, who are called here *Orang Semang*; of these I however saw but two captured boys, in the house of the Rajah muda of Singgoro. Here I most positively heard from Malays and Siamese, that on the way to Ligor, in the mountains of Madelon, there is to be found a not inconsiderable population of *Orang Semang*. The wet season, having begun (early in October) my further journey, which I had proposed to continue to Bangkok, was interrupted. Along a fine broad road I proceeded to Kotta Sta, the residence of the (4) Yamtuan of Kedah, where I broke off my journey in the Malay Peninsula. On my way back to Singapore I visited the mission to the Orang Mantra near Malacca.

---

(2) This district and the Gunong Tahan are not only anthropologically interesting on account of the Orang Sakai: there is another circumstance which, as its probability cannot be denied, makes this district worth a visit. I heard it positively maintained by many Malays and Orang Sakai that a very large Ape (called there *Bru*) lives in the woods around and upon the Gunong Tahan. It is said to be of greater height than a man and is much feared. It will be the task of a Zoologist who is not afraid of fatigue to inquire into the correctness of this rumour. I am very willing to place at the disposal of any scientific traveller who will undertake the task all the observations I have made upon the country and the people in the neighbourhood of the Gunong Tahan.

(3) The following Rajas, as also the Yamtuan (Sultan) of Tringganu, the Raja of Kalantan, and the Yamtuan of Kedah are tributary to the King of Siam.

(4) An abbreviation and corruption of the words *Yang-di-pertuan* or Sultan.

## I.

MELANESIAN TRIBES IN THE INTERIOR OF THE  
MALAYAN PENINSULA.

## THE ORANG SAKAI AND THE ORANG SEMANG.

(OPINIONS OF AUTHORS).—As I have pointed out already in my first communication (5) our information respecting the tribes in the interior of the Peninsula was very contradictory and therefore little reliable. With respect to the *Orang Sakai* and the *Orang Semang* we had the same contradictory information; thus, for instance, *Low*, who had seen them, says of the *Sakai* that their complexion does not differ from that of the Malays (6). Of the *Orang Semang* *Newbold* says, that they are scarcely different from the *Jakuns* or the *Orang Utan* of *Johor* who have almost a Malayan appearance. (7).

I decidedly disagree with these statements, though I have no doubt, that these gentlemen, who as noticed already, had known personally individuals of the respective tribes, made their observations accurately. The explanation of this is to be found in the fact that there are cross-breeds between the *Orang Sakai* and the Malays and that some of them exhibit a Malayan type; and as in consequence of this blood relationship they are more closely connected with the Malays and are therefore more frequently to be met with in the Malay Kampongs the above-named gentlemen, who had made no excursions into the interior, took these cross-breeds for representatives of the pure type. *Logan* (8) though differing from some others, says, that the *Orang Semang* are certainly *Negritos*, but he calls them a mixed race. According to my experience I must declare this also to be incorrect.

From my own experience and observations I have come to the conclusion, that the *Orang Sakai* and the *Orang Semang*

5 *Mikluho Maclay*. Ethnologische Excursion in *Johor*. Natuurkundig. Tijdschrift, Th. xxxv, pag. 250.

6 "Their complexion does not differ from that of the Malays." The *Semang* and *Sakai* tribes of the Malay Peninsula, by *Lieut. Col. James Low*. Journal of the Indian Archipelago and Eastern Asia vol. iv. page 429.

7 *T. J. Newbold*, Political and Statistical account of the British Settlements in the Straits of Malacca, 1839, page 377.

8 *Logan*. The Journal of the Indian Archipelago and Eastern Asia, vol. vii. p. 31 32.



are tribes of the same stock, that further, in their physical *habitus* and in respect of language they are closely connected with each other and represent a pure unmixed branch of the Melanesian race: anthropologically therefore they absolutely differ from the Malays. The Melanesian tribes of the Malayan Peninsula chiefly because of the form of their skull which has a tendency to be Brachycephalic, approach the negritos of the Philippines, and like the latter they do not differ very widely from the Papuan tribes of New Guinea.

ANTHROPOLOGICAL NOTES.—The accompanying plates (II. and III.) give a more correct idea of the appearance and the physiognomy of the *Orang Sakai* and the *Orang Semang* than a long written description. In this preliminary communication I shall merely give some of my observations upon those parts of the body which are of importance in deciding the anatomical position of the race.

HEIGHT.—Early marriages, a miserable mode of existence, and frequent want of food have certainly made their mark upon the whole structure of the body in these tribes, and therefore weak, undersized individuals abound; though there are exceptions, well-formed and good-looking men being not uncommon. The size of full grown *Orang Sakai*, according to 25 measurements, varied among the men from 1450 m. m. to 1620 m. m. and among the women from 1400 m. m. to 1480 m. m.

The skull of the *Orang Sakai* and the *Orang Semang* is Mesocephalic with a distinct tendency towards being Brachycephalic. The index of breadth varied between 74 and 84 according to 24 measurements. This variation was in the following proportions with respect to sex and age.

Sakai men (9)	the index of breadth varied from	74—82
„ women (9)	„ „ „ „	75—84
„ children (6)	„ „ „ „	74—81

HAIR.—The hair of the *pur sang* orang Sakai (Plate II. figure 5) curls very closely 2—4 m.m. in diameter and forms a compact mass not standing up from the head to any great degree. I also found here, as on the West Coast of New Guinea and in the eastern, Moluccas, that the hair is a good mark of purity of descent. Crossing is immediately shown by the curling becoming less close.

The beard is also much curled, though neither it nor the hair on the other parts of the body is so closely curled as the

hair of the head. The hair is of a dark shade. Besides the closely curled individuals, who form the main element of the unmixed *Orang Sakai* and *Orang Semang* not a few cross-breeds of different grades are to be found, whose hair presents all possible gradations from the frizzled Papuan hair to the straight hair of the Malays.

COLOUR OF THE SKIN.—In general the colour is darker than that of the Malays, but it varies between very wide limits. The approximate colour of the skin is that of the medium shades between N. N. 28,42 and 21,46 of Broca's table. The *Sakai*, like other dark races, have the back, the shoulder and the pudenda a little darker than the rest of the body, the outer or *stretch-side* of the extremities is a shade darker than the inner or *bend-side*. At the lower part of the seat besides a darker colouring I noticed among older people a kind of callous formation. The skin was very rugged and rough; but this is quite natural, the costume of the *Sakai* covering only the waist and the perinaeum. The women in general are lighter coloured than the men.

EYE.—On observing the eye of this people somewhat closely two characteristics present themselves, first the very remarkable size of the *Plica semilunaris* or *Palpebra tertia*; I have represented the proportionate size as exactly as possible on Plate II figure 4. It forms a reddish membrane, which is a little thicker at the lower edge. As the *Plica* is transparent, and as the *Sclera* is not white its size does not strike one at first, the more so as the whole extent of the *Plica* cannot be seen if observed *en face*; it is only a side view of the pupil that shows it completely. Some measured plicae showed a breadth of 5—5½ m. m., while the real—*Caruncula lacrimalis* was not more than 2 m. m. in breadth. The *plica* is so considerable that it really may be considered as a characteristic mark of the race (9).

With very many “*pur sang*” *Orang Sakai* and *Orang Semang* I found, that the upper edge of the upper eyelid terminates in a wrinkle of the skin, (Plate II figure 4;) This is a peculiarity which prevails in the Mongolian Race, there

---

9 This observation induced me to go through the note which I had made upon the Papuan race in New Guinea. I found there also several remarks upon the great and remarkable breadth of the *Palpebra tertia*. A broad *Palpebra tertia* is not however a peculiarity of the Melanesian race; it is to be observed also among the Chinese, though by no means to the same extent. Among Europeans too the breadth of the *Plica* varies very considerably.

are however signs of it in many Malays, Polynesians (10) and, in this case, true Melanesians.

**FEET.**—Besides the very considerable size of the feet, the position of the three outer toes is most noticeable: only the two inner toes, the first and the second, are straight, the three others are turned to the side—a peculiarity which is to be found in many kinds of apes, but which up to this time I have not noticed so distinctly in any family of the human race, though approaches to it are often to be found.

**SOME OBSERVATIONS ON THE MODE OF LIVING, AND SOME CUSTOMS.**—My meetings with the Orang Sakai and the Orang Semang were too short to enable me to say much on this subject, and I am not willing simply to repeat statements and tales of the Malays as the English authors I have mentioned have done, for I have noticed several times how little correct, how intentionally deceptive indeed these statements were. In the brief remarks that follow I rely upon facts which I have observed myself (11).

The Malays distinguish between two kinds of Orang Sakai. The *Orang Sakai-liar* and *Orang Sakai-jina* (the wild and tame Orang Sakai). The former live isolated in the dense forest, and probably never came into any direct contact with the Malays. The latter, the Orang jina, though they retain their nomadic habits have a certain amount of intercourse with the Malays. They mediate the exchange of jungle produce (Gutta, Caoutchouk, Rotan, different kinds of wood used as incense, Gum Dammar, Ivory, Rhinoceros horns etc.,) for various articles such as Parangs, Cotton goods, Salt, Tobacco, Sirie and Gambir, and in some districts (as in Pahang) even for old fire arms and the food of the Malays. They also work for the Malays for short periods (during the paddy harvest or on the opening of a new plantation) and it is not uncommon for them to give their daughters in

---

10 I have several times observed this fold of the Eyelid at Mangareva where no crossing with Chinese is possible. I saw it also among some of the Papuans of the West Coast of New Guinea., It is the fold which is called *Epicanthus* when pathologically enlarged.

11 During my journey I only held intercourse with the *Orang Sakai jina*: it proved to be impossible to converse with the *Orang Sakai liar* when by chance or after long searching I surprised them, even those whom I could inspect, measure and sketch. They either did not understand Malay or their brains and their tongues were so paralysed with fright at being in the presence of a being whom they had never seen before—a white man—that they remained silent when I questioned them. The short list of words which I noted down and which I have published I obtained from the *Orang Sakai jina* who however had several times to apply for information to their wild fellow-country-men,

exchange to the Malays and Chinese who settle down in their neighbourhood.

These *Orang Sakai-jina* generally speak Malay and their children for the most part forget their original language. They visit the huts and the Kampongs of the Malays (in small parties with their wives and children) and this is one important reason of the mixture of the two races, the *Orang Sakai* giving their daughters as wives to the Malays. Sometimes also during these visits, the conjugal fidelity of the Sakai women is tried by presents, and the consequence is that to *pur sang* *Orang Sakai* parents cross-breed children are born, either of half Malayau or of half Chinese descent. These visits are further followed by the gradual feeling of Malay wants and adoption of Malay customs by the *Orang Sakai*. I had several opportunities in the course of my journey of observing this gradual absorption of the weaker race (the Melanesian) and its gradual assimilation to the Malay population.

Between the *Orang Sakai-jina* and the *Orang Sakai-liar* there are numerous gradations. The former in the neighbourhood of Malay Kampongs construct small huts according to the Malay model, which they visit from time to time. Then there is a lower class who at a distance from the Malay Kampongs occupy temporary Pundos (12) in the jungle which serve them as night quarters for one day or more at a time. The real *Orang liar*, as I have been informed by members of the tribe change their quarters every night, and the refore do not even take the trouble of erecting a Pondo.

It is quite natural, that these men of the woods make no paths, and do not want any, for roving all over the forest. I have observed several times how they advance through the wood, in a manner entirely unlike that of the Malays. The Malay in the forest makes an extensive use of his Parang (wood knife), cutting down all that stands and hangs in his way; the *Orang Sakai* (as also the *Orang Utan*) on the contrary, *never* takes this trouble; partly because he is too careful of his parang (if he has got one at all), partly because this method would retard him too much. Knowing the direction in which he is to go and keeping it in view, he tries to find out the lighter places in the wood. Without breaking them, he bends aside with his hand the younger trees, which he cannot avoid; he stoops or creeps below the larger ones.

---

12 *Pondo*. The Malay name for a kind of umbrella-shaped hut made of palm leaves which is put down in such a way as to form at the same time a roof and a wall, under which one can either sit or lie,



He will never tear off or cut away a liana hanging in his way, he prefers holding it in his hand and crawling under it; and in spite of this constant stooping, creeping, picking his way, and running zigzag, he advances with great rapidity. In following, not without trouble, such a real "man of the wood," I have often admired the skill and quickness of his movements and his clever evasion of all obstructions, and I had to confess, that in spite of my long experience and practice in these things I found my master in an Orang Utan of 15 years old. I have purposely described these details, as in the life of the nomadic inhabitants of the jungle they are by no means a trifling feature. The way the Orang Utan have of wandering through the woods was for myself personally the cause of much trouble, and of long days of fruitless searching for traces of them.

THEIR RELATIONS WITH THE MALAYS.—If the *Orang Sakai-jina* are somewhat dependent upon the Malays, the *Orang liar* remain decidedly hostile to them, and never lose an opportunity of taking revenge on these people who by continually laying out new plantations diminish the territory of the original inhabitants, get the produce of the jungle from them for a mere trifle, and if they can possibly do so, capture their children in order to keep or to sell them as slaves. This man-hunting, which sometimes occurs still, was formerly practised on a larger scale, and in many districts where numerous hordes of the original inhabitants used to live no traces of them are now to be found. The Malays however in spite of their superiority in all respects to the denizen of the jungle are very much afraid of these *Orang liar* and do not venture either alone, or in small parties into those parts of the forest which they are known to frequent.

ARMS.—The weapon of the *Orang liar*, which is most dreaded by the Malays, is the *Blahan* (Blow Pipe) with poisoned arrows (13). The use of this weapon is widely

---

13. The chief ingredient of this Poison is the juice of the well-known *Upas Free* of the Javanese, the *Antiaris Toxicaria*. With this juice a great many other substances are mixed, the number and nature of which depend partly on chance, and partly on the science of the preparer. The poison-fangs of different kinds of snakes, the juices of a number of trees and fruits, even Arsenic which the *Orang Utan jina* get in exchange from the Malays are mixed up together. It thus comes to pass that the arrow-poison not only of every small tribe, but of every individual *Orang Utan* is made of different materials, and that in consequence of this the effects are very different. The effect on man is certainly very deadly and very rapid: thoroughly trustworthy Malays in different parts of the Peninsula told me that they knew from actual observation that a man who has been wounded is not able even to finish his *Siri* but is seized with violent cramps and severe vomitings and so dies. In some experiments that I made upon animals the poison had a very rapid effect, even when administered in very small doses.



spread; from Johor to Singgora it is to be found every where among the inhabitants of the jungle.

Another weapon which, though not so dangerous, is ethnologically much more important is the *Loids* (Bow); I have only found it in use among the unmixed Orang Sakai. It is about 2 M. long, made of Bamboo, and the arrows have iron points.

CLOTHING.—The Orang Sakai wear only a narrow girdle to cover the pudenda. It is either made of bast or of some cotton stuff got in exchange from the Malays, which they fasten like a Tidiako (14) round the waist and draw through between the legs. The Orang Sakai jina do their best to clothe themselves like the Malays. The men very seldom wear ornaments (15), and their hair is not dressed in any particular way.

TATTOOING, AND PERFORATION OF THE PARTITION OF THE NOSE.—The women affect more conspicuous ornaments. While I have seen no Sakai or Semang man tattooed, I found most of the Sakai women so adorned, and always in the same style. Figure 2 (plate III) shows the arrangement of the simple design, with which in childhood they embellish their cheeks and temples. The operation is performed with a needle, and the design is marked with resin.

The women also have the partition of the nose perforated to wear the Hajanmo, which is generally the quill of a Landak (*Hystrix*). The hair, which is kept long at the back of the head only, forms a kind of helmet or bonnet; flowers and sweet-scented leaves are often worn around it.

The remainder of the costume of the women consists of a number of thin and sometimes red coloured rotans, which form a girdle round the waist as thick as the arm. They also wear a piece of bast or cotton stuff, fastened in front, drawn through between the legs, and then tied to the girdle behind. Figure 2 (Plate II) shows a Sakai Lady in her daily costume, drawn from nature.

As this piece of stuff only covers the perinaeum and as the seat remains uncovered, I could, as I mentioned before observe in both sexes a much darker colouring of the lower parts of the seat, and a kind of callosity—a particularly rough and hard skin. The women, like the men, as soon

14. *Tidiako* or *Chawat* is the Malay name for a band which only cover the waist and the perineum.

15. Once only I met with a young *Orang Sakai* who wore a cord with a hanging fringe tied round his bushy hair.

as they come into Malay villages endeavour to clothe themselves according to Malay fashion.

The Orang Sakai usually has but one wife at a time, who may have 5 to 6 children but who very often remains childless.

---

SOME FURTHER INFORMATION ABOUT THE MODE OF LIVING  
AND THE CUSTOMS OF THE ORANG-SAKAI AND THE  
ORANG SEMANG ACCORDING TO THE REPORTS OF  
THE PEOPLE THEMSELVES OR OF THE MORE  
CREDIBLE MALAYS.

The Orang Sakai and the Orang Semang consider themselves the *original inhabitants* and independent of the Malays and of the Malay Rajahs, and so they are in fact in their woods.

On several occasions, and in different places I heard accounts of Sakai Rajahs, who are said to exist still and whom the people obey though these Rajahs do not live in any other style than the rest of the inhabitants of the forest. If such a Rajah dies his widow can claim to be considered as Queen. So I was often told and it is characteristic of the position of the Orang Sakai women as compared with that of the Malay women.

Besides the simple procedure of *marrying*, which an Orang Sakai described in the words "I take her and sleep with her," there is, as I was told by the Orang Sakai *jina*, a custom among the Orang Sakai of Pahang, according to which the man on a certain day must catch the girl in the jungle before witnesses, after a considerable start has been given her. If he fails to catch her, he is not allowed to woo her a second time. Communal marriage exists, it appears, among the Orang Sakai; at least I must conclude so from a great number of accounts. A girl having been married to a man for some days or weeks goes, with his consent, and voluntarily, to live for a shorter or longer period with another man. She thus goes in turn to all the men of the party until she comes back to her first husband; she does not remain with him however but continues to engage in such temporary marriages, which are regulated by chance and by her wishes. She is however considered the wife of the man who first took her (16).

---

16. This, which I first heard from Malays in Pahang, has been repeated to me by numbers of the Catholic Mission at Malacca, who most likely knew it from the *Orang Muntra*.

The Orang Sakai are very much afraid of the dead. The incurably sick who are near their end are left behind in the jungle with a small supply of food. Cases of sudden death are followed very often by the immediate flight of all the members of the tribe from the spot where the death occurred. The dead body is simply left behind; very rarely it is buried in a shallow grave. The places where people have died, are avoided as unlucky.

EXAGGERATED AND FABULOUS ACCOUNTS OF THE MALAYS RESPECTING THE ORANG-LIAR.—The Malays, who, as I have mentioned already, are much afraid of the Orang liar, do not neglect to account for their fright by a number of fables; for instance, the Malays of Pahang relate, that the wild men on the river Tekam have feet of half a meter in length, that they eat raw every sort of animal which they can capture, that they are cannibals and so on.

The Malays in the Peninsula also repeat the tale, which is widely spread in the East Asiatic Archipelago, of the existence of men with real tails. Some Orang liar, who however *never show themselves!* are said to possess a tail, which does not consist of hair only but is formed of bones and flesh. Some of the relaters went so far as to pretend that they had been accidentally eye witnesses of the existence of such men.

The *Orang Gargassi* (17) who live in the mountains on the boundary of Kedah and Singgora are said to possess two very long pointed teeth standing out from the mouth.

The hair of the body of some Orang Sakai, on the boundaries of Kalautan and Perak is described as remarkably long, and also the direction of the hair is said to be different to that of Malays and Europeans, that is to say, it is turned upwards among some of these curly-haired tribes. The fathers of grown up daughters are said to claim for themselves the *jus primæ noctis*; I have so very often heard the existence of this custom maintained, that there must be something in it, the more so as it is known elsewhere (18).

I have communicated the chief of these tales, as it is possible that in spite of their exaggeration and their apparent absurdity they may possess a certain though very slight "*fond de vérité*."

---

17. Probably a wild tribe of Orang Sakai.

18. Besides numerous examples to be found in historical and geographical literature which I will not enumerate here, I have heard of the existence of the same custom in the Eastern Moluccas.

## II.

## MIXED MELANO—MALAYAN TRIBES IN THE INTERIOR OF THE MALAY PENINSULA.

THE ORANG UTAN AND THE ORANG RAYET OF JOHOR (19).—Although the Orang Utan of Johor are a very mixed race shewing not a little of the Malay type, yet there are exceptions,—reversions to the primitive type—which induced me in the course of my first excursion in the Peninsula, when I knew nothing positively about the existence of an unmixed Melanesian race, to suppose that there had been in former times an admixture of Melanesian blood in the Orang Utan. During my second journey I several times met with individuals representing such reversion on the mountains and by the river Indau (like those who were represented in the supplement to my short notice of that excursion) (20).

In addition to their Physiognomy, the character of the hair of some of them, and the great variability in the form of the skull, the remains of the earlier language, and the great resemblance between their dialects and those of the unmixed Orang Sakai (21) are sufficient to remove all doubt respecting the origin of the Orang Utan.

ANTHROPOLOGICAL NOTES.—*Height.* In consequence of bad and insufficient food, and a mode of living which is miserable in all respects some Orang Utan may be found of remarkably small size. Yet this cannot be considered as characteristic of the whole race, as some authors would have it. The height of the Orang Utan varies more, and the structure of their bodies is weaker than is the case with the Orang Sakai. The women especially are strikingly short. Their height varied (in 80 measurements) thus;

Men	...	1,390 M. M.	...	1,560 M. M.	
Women	...	1,305 „	...	1,430 „	(22).

SKULL.—As with their height so also the Index of breadth varies among the Orang Utan between wider limits than

19. Vide my first Communication. *Ethnologische Excursion in Johor: Natuurk. Tijdschrift*, Deel XXXV, page 250.

20. *Mikluho Maclay*—An *Ethnological Excursion in Johore*. The *Journal of Eastern Asia*, Vol. I. No. 1. 1875 page 94 with three portraits.

21. Vide my two letters on the dialects of the Melanesian tribes in the Malay Peninsula to S. Ex. Otto Böttlingk *Tijdschr. voor—Taal—Land—en Volkenkunde* 1876.

22. I measured two women, already the mothers of several Children who were less than 1,310 M. M.

among the Orang Sakai. Among the Orang Utan the Index of breadth varied thus,

Men from 71 to 86.

Women „ 79 to 91.

Children „ 74 to 80.

It is noticeable that the skull of the Orang Utan is more *dolichocephalous* than that of the “*pur sang*” Orang Sakai.

MODE OF LIVING.—With respect to the Orang Utan also the Malays make the distinction between *Orang liar* and *Orang jina*, though the latter predominate, and are continually increasing in number. The *Orang Utan* are nomads like the *Orang Sakai*. They try, indeed, to establish small Kampongs, but these are only visited occasionally; they consist of a number of most miserable *pondos* which are deserted for ever if a death should occur in them. In general their mode of living and their occupations correspond with those of the *Orang-Sakai-jina*; but in consequence of their mixing with Malays, they are still more disposed to adopt their customs, such of them at least, as are not altogether incongruous with a nomadic life. They shew a great antipathy to Islam, but this will gradually be overcome.

The Orang Utan have their own Chiefs who are called *Battens* (23). They do not make use of the bow; even the sumpitan has been completely abandoned and forgotten by some tribes. Their language has been almost entirely supplanted by Malay.

Before many years have passed the *Orang Utan* will be thoroughly mingled with the Malay population and will become absorbed into it, so that it will soon be almost impossible to discover any trace of the Melanesian element.

THE ORANG MANTRA NEAR MALACCA.—These people are a small tribe better known than the other *Orang Utan* from the fact that, so long ago as the year 1848, Catholic Missionaries settled down among them (24). I visited a number of them at the Ayer Salak Mission near Malacca, and I found them, in consequence of the influence of the school, and their constant intercourse with the Missionaries, the most uninteresting of all the *Orang Utan* tribes for the purposes of my particular studies. Their language has been forgotten

23. The dignity of the Batten after his death can be transferred to his widow like that of the Raja of the Orang Sakai.

24. The founder of the Mission, M. Borie, has written a short paper upon them, which, thanks to the kindness of the Revd. P. Desbons I have read in M. S. The paper has been translated into English. Herr F. Jager (S. Reiseskizzen, Singapore, Malacca, Java) visited the Mission in 1878.



and has been replaced by Malay, in which all their school books and religious works are written. The Missionaries have done nothing to collect the remains of the old language.

The *Mantras* whom I saw (most of them children and women) were almost without exception of a Malay type: if I had come to see them without knowing that they were *Mantras* I should probably have taken them for a number of Malays, badly fed, and brought up in a miserable condition, and I should have doubted the possibility of any mixture of Melanesian blood. The Index of breadth of the heads which I measured (15 in number) (25) was from 74 to 89.

The *Orang Mantra* spoke to me about a tribe living a few days' journey from Malacca whom they called Bersisi, and who, according to their description, belong to the mixed tribes. When I spoke of the *Orang Sakai*, whom I described as men with a dark skin, curly hair, and a hole in the partition of the nose, some of the older *Mantras* recollected the name "*Kenaboy*," which they had heard from their fathers with a similar description.

In conclusion I will add a few words upon the synonymous names of the tribes in the interior now in use among the Malays.

The name *Orang Utan* is often applied quite generally to people who live in the woods, be they *Orang Sakai*, or Malays, or Chinese. Those who are specially known by this name however are the mixed tribes of Johor, Rumbau, and Malacca.

The names *Orang didalam* (26), *Orang bukit* (27), *Orang gunung* (28), *Orang hulu* (29), *Orang laut* (30) are employed in a similar sense, and do not refer to special tribes. By the name of *Orang-benua* are specially meant the *Orang Utan* in the South of Johor, on the rivers Johor and Batu Pahat. I very often heard people speak about the Raja Benua who

---

25. These were boys and young people, from about 9 to 20 years of age

26. People of the interior.

27. People of the hills.

28. People of the mountains.

29. People who live at the source of a river,

30. People who live by the sea.

were not Mohamedans (though Malays) and whose residence Tandiong-genteng (31) I found on the Kahan river.

The *Orang Rayet* live on the river Muar. The names "*Jakun*" and *Orang "liar"* are more or less nick names.

The *Mantras* still know the *Orang Bersisi* and the *Kenaboy*, the latter only by name. The *Orang Bersisi* like the *Mantras* themselves (as I have mentioned already) are a mixed race; the *Orang-Kenaboy* are probably nothing but *Orang Sakai*.

Lastly the *Orang-Sakai* and *Semang* are "*pur sang*" Melaneseans, who in Pahang, Kalantan, and Tringgannu are called *Orang Sakai*, while up in the North in Singgoro and Kedah they are called *Orang Semang*.

The *Orang Udai*, a name which I very often heard in Pahang, are probably, so far as I can judge from what I was told, the *Orang-Sakai-liar*, as are also the *Orang-Gargassi* in Kedah.

The following table will illustrate this:—

Orang Sakai	}	Melanesian tribes.
„ Semang		
„ Udai		
„ Gargasi		
„ Kenaboy		
Orang Utan (of Johor)	}	Mixed Melano-Malay tribes.
„ Rayet		
„ Mantra		
„ Bersisi		

The former are certainly more interesting and I hope, that my successful wanderings will induce other naturalists to follow me and continue the prosecution of these inquiries. My successor will not be obliged—as I was myself—to search for materials; from my brief communication he will learn, *where* the tribes are to be found and under what circumstances he

31. It was merely a large plain, clear of all trees, close to the river Kahan (an affluent of the Semrong) which according to a tradition among the *Orang Utan jina* is known as the old seat of the Raja Benua. It is probable that if the jungle and *lalang* were burnt some ancient remains might be found in this spot, such as tools, arms, perhaps even old coins; a discovery which would probably throw some light upon the history of this part of the Peninsula.

will have to perform his work. No less important task will lie before him than a thorough study of the life of these primitive races with whom I had the good fortune to meet. He will certainly be rewarded with many new, important, and greatly interesting facts; but the inquiry will only succeed if he is not afraid of toil and fatigue, and if he will share for some months the life of these primitive nomad tribes. This is the only way to investigate now the habits of these interesting savages, as all tales of the Malays about them are incorrect, exaggerated, or entirely false.

But this work should not be delayed, as these tribes are disappearing more and more without leaving any traces; like the passage of the Orang Utan through the primeval forest his whole life passes away without leaving any trace behind; and this is true not only of the life of an individual but of that of a whole tribe. In this way hundreds of human lives are gone, and thousands of years have passed away.

[Plate No. III, a small tracing of M. Maclay's journey, has not been copied. The Map with his Itinerary, published in Journal No. I, will sufficiently explain the course he took.]

---